Regd. No. M. 4668 Pages 8: Price 1 Anna.

THE Justicite

(THIRD YEAR OF PUBLICATION)

BOOK III. ERODE, SATURDAY, JANUARY 26, 1946 LEAF 1.

PERIYAR AT MADRAS

Madras, Jan. 24–

Addressing a mammoth meeting last evening at the Memorial Hall, Periyar E V. Ramaswami, leader of the Dravidian Federation (Justice Party) exhorted the Dravidians to prepare themselves for the struggle ahead. The Britishers, he said, were going to 'Quit India' whether we like it or not as they have to in the natural course of things, and our fight does not end with their leaving this country's shores. But it begins with those who are going to step into their shoes and rule over this country.

Periyar was addressing the meeting on "The Present Political Situation and Separation of Dravida Nad". Com. C. D. T. Arasu, presided over the meeting which was held under the auspices of the Madras City Dravidian Federation.

Periyar referring to the visit of the Members of the British Parliamentary Delegation said that they were just on a pleasure trip to India, and the most that could be expected of them was some books to be publshed on the conditions obtaining in this country soon after they get back. It did not seem to him that the Delegation was sincere in its object of contacting the various political groups in this country, and acquainting the Parliament with their workings. What was it that the Delegation was going to learn hereabout which they already knew?

Periyar gave the lie direct to the statement that were set aloat that he came down to Madras either to see Com. Gandhi or Com. Rajagopalachari or the members of the Parliamentary Delegation. Periyar said: "Why should I see them"? and "What is the necessity for seeing them? It is nothing short of cold lie to say that I have come to see any one of them. My object in coming to the city to make certain arrangements in connection with the publication of 'Viduthalai' and nothing else."

Periyar referring to Com. Gandhi's visit to this city said that he (Com. Gandhi) had come over here as the 'Guru' of the North Indians, and he was now receiving all the honours befitting his position.

Periyar dealt at length with the present position of the Dravidians and said that the time had come when they should decide for themselves as to with whom should they fight in the event of the Britishers quiting India. Their first concern should be as to what would be their position.

A little reflection would convince them that they were not in the same position today as they were in the past. They had changed with the march of time. To-day, there was a very good opportunity for them to develope themselves into an organised body. There movement should be strengthened in order that they might achieve their objects. They must face the obstacles that might come in their way of progress. For that, they must have courage of conviction.

Periyar said that there were some who levelled criticisms against them for their not contesting the elections. The leader of the Dravidian Frderation asked what useful purpose could be served by their contesting the elections. Could they be content with winning a few seats? What of the opposition that they would have? How could elections be contested under a system which was ancient and medieval? What was the representative character of the Councils and Assemblies

of this country? How many of them could hope to get elected and put up a straight fight? After all, the elected persons were capable of doing nothing, for in the past they had done nothing to further the cause of progress. Instead of contesting elections and losing both coin and credit, could they not stand out and strengthen themselves. They should have nothing to do with legislatures which were in other words a trap set to catch them and keep them down. Such was the manner in which the legislatures were constituted. More than anything else, the Government sought the help of such of those persons who were giving them trouble very often

Periyar referred to what he called the "Hindi Tirunal" in the city. He reminded the audience of the agitation against Hindi. But, he asked, what was it they were witnessing here today? He was only referring to it to show that how well the Congress had been able to capture the imagination of the masses and play on their emotions. Should not the Dravidians likewise, do things which would rouse the masses into activity. Dealing with the reasons why the Congress was powerful today, he said that it was because of such a thing called as unity of purpose, a certain amount of discipline and above all their organisation. If the Dravidians were going to oppose such an organisation, surely they must have in them something dynamic and forceful. These were matters which required their reflection.

Periyar referring to the speculations that were rife with regard to his joining the Congress said, he had expressed his views about it. He would say that he could join the Congress if an assurance was forthcoming that the matters relating to the Tamil Nad Congress would not be interfered with by the North Indians After all it was not very difficult to get into the Congress, and the Congressmen knew that once the Dravidians get into it, matters would take a serious turn.

Periyar answered a number of questions written on pieces of paper and handed over to him He then left the hall, as he had to leave for some moffussil district.

Com. Anbazagan addressed the meeting and after a few concluding remarks from the chair, the meeting terminated.

NEW EMPLOYMENTS FOR EDUCATED MEN

—)O(—

"Can man get on without God? This is not an important question. The important thing is, can God get on without man?"

—THE FREETHINKER.

We are gratified to note that a new profession that has been recently opened at Salem by some of the biggest brains is spreding in Tamilnad. The 'Brahmin Sangam" will have a grand organisation and a stupendous programme of active propaganda throughout the land.

Ever since the world began, we have heard of advocates pleading the causes of the poor and the illiterate. Now we hear of pleaders, (most of them are Editors, mind you) —pleading the cause of "God" himself, who, it is said, is finding his position more and more insecure, especially in his favourite abode, India. There will be a fresh enlistment of educated men, who are prepared to do this most important work. Honorary workers are preferred, though salaries will also be given in certain cases. The object of the new profession will to be preach about the tottering position of the innocent Almighty and to plead for his enthronement. These "messengers of God"—as they will be termed hereafter by the future historian—have direct correspondence with their client, and will be endowed with "supernatural" powers of oratory. This client, unlike ordinary clients of the mundane world, being all powerful and all-merciful, will take charge of the families of his condescending pleaders, so that they may devote their whole attention and time in securing an unshakable position for their "poor" client. The Bible, the Koran, the Vedas and other law books of this category will have an extensive sale in the years to come, for, it is expected that most of the educated men will take to this new profession. The readers should understand that these "divine" pleaders are not hankering after money, for, their client, peculiarly enough, is not capable of supplying his pleaders with material wealth. But this should not discourage the would be pleaders, for, what more do they want in this world than a mere recognition of their "holy" mission?

The Divine Effulgence will throw its glaring flame into the four walls of the headquarters of the Brahmin Sangam (if there is any) and the President will be no less than an "avatar" in human form. Salem will be the centre of this divine spirit, and according to the "prophet's" word, "this electric wave" (of

MARXISM

—:0:—

(Villai Ravanan)

As a sculptor of the new world the credit of introducing a new era goes without saying to Marx, in the History of the World. Marx found out the theory of 'Revolutionary scientific socialism'. From his theory have germinated many evolved theories on the same subject. German, English and Russian socialism have all sprung up from Marxian socialism. In the views of all these different socialisms runs the same blood of Marxian socialism. Whatever form they may manifest in, the spirit is the same throughout The working class socialism of Marx is not confined to one nation and is applicable to all the countries on the face of the earth

Marx thought that as long as there are class distinctions, there will be rivalry, continuous disputes and quarells. As industries grow the capitalists become more and more greedy of power and pelf, as a result of which the working class people are paid lower wages. By the accumulation of wealth in the hands of a few rich people, the most perplexing crux of the working class becomes more and more a grim and menacing problem. It is natural enough that under such circumstances, the labourers go on strikes and revolt against the vested interests of the capitalists. This will originate in small villages. Gradually it will spread to town, provinces and countries. Consequantly, all the world over, a clamour to redress the grievances of the working class will be heard By that time, the majority of the population would belong to the labourers and as a natural corrallary, they will crown with success. As, during this period of the revolution, new and unforesean circumstances give rise for difficulties, their opinions will have to be revised and vigourous changes both in the constitution of the society and social customs will have to be effected. Then the produces of the natural resources of the country and the manufactured goods and commodities will have to be distributed among all the members of the society with perfect equality. All the needs of all the members of the entire society have tobe completely met with and in order that this may be done successfully and effectively, the production of economic goods should be increased and duly adjusted.

In the present system of our society, a particular class of people live on the fruits of the labour of the poor by sheer exploitatson. The domination of this class over the other has come upon it by various means in slow degrees by birth, poverty etc., superiority and inferiority complexes should be throughly shed once for all and their after effects nullified completely and for this, industrial education is the dire necessity of the day.

Russians took to action this policy of Marx in the year 1883. Carl Marx in all his life-time tried hard to make historical researches, to device ways and means and to formulate new theories. He drove home these ideas in the minds of his audience and readers, through his enlightening lectures and books. He was strongly convinced that equality can be practised only in a true people's state, in which the government administers the needs of the people with their consent. If at all there is any profit by the joint action of both, it should be equally divided and well distributed among them in such a way as there is no difference in the economy of the individual members of the society. No private person should be allowed to own any extra possession over others. The labourers should have a stabalised power in the government and for this the state owned by the capitalists should be summarily thrown off with the institution of a newly re-established government. For such an overthrow of the capitalism, the poor and the oppressed labourers should concert together and raise a revolt against their common enemy. This theory was first enunciated by Marx With the only exception of Russia, all other countries though are all aware of this sure solution for the unsolved deadlock, are mute and dumb from ages past up till now.

---

divinity) will soon take charge of this province.

We congratulate the inventors of this new profession in the realm of law, and we sanguienly hope to see a stop to the abnormal drain of money in the purchase of law books. Will all those who want to study law, take to this new profession of pleadership?

TIRUVANNAMALAI

We have received letters from Tiruvannamalai about the necessacity of increase in staff and medicines for the local Govt. hospital.

The Justicite

Erode, Saturday, January 26, 1946.

60TH ANNIVERSARY FOR THE FIFTH-COLUMN ORGANISATION

THE Sixtieth anniversary (Diamond Jubilee) of the fifth-Column Organization called by the dignified appelation of the Indian National Congress was celebrated everywhere in the country which only reveals and emphasises the ignorance and shamelessness of our people. This we are prepared to proclaim even from house tops.

For between Deepavali and the Diamond Jubilee of the Congress there is not a molecule of difference either in Philosophy or in purpose. The same Dravidians who celebrated Deepavali a couple of months ago celebrated the Diamond Jubilee of the Congress also and the Dravidians who abstained from celebrating Deepavali also abstained from celebrating the Diamond Jubilee of the Congress. This will explain our contention and enlighten all those who are ignorant.

Deepavali is the Fifth-Column fable fabricated by the Aryans for the "salvation of the world". The Congress is the Fifth-Column Organization founded by the Aryans for the "liberation of the world". (In those times the world 'world' denoted only India. In the Puranic Ages the Aryans knew nothing beyond and more than India). Deepavali humiliated the Dravidians and destroyed their greatness and prowess. The Congress was also founded by the Aryans to humiliate the Dravidians with the weapon, Puranic conceptions and crush and annihilate them. It is Stories and Puranas like Deepavali that are responsible for the degradation of the Dravidians who remain even today as Sudras. It is the Congress that is responsible for the political degeneracy and degradation of the Dravidians. It is because of the Congress that the Dravidian remains a political slave and servant of the Aryans and their henchmen holding their flags shouting their slogans and worshiping their portraits.

Hence we say that the Congress is the Fifth-Column Organization–the strong-hold of the Aryans and the strangle-hold of the Dravidians who are systematically drained of their wealth, slighted and subdued. The Congress was conceived and created by the White-men (Aryans) in order to transfer political power from the hands of the Dravidians to the Aryans and employ the latter as their spies. The Congress was devised and designed to deceive and to betray the Dravidians. The Congress is the product of a pact between the White-men (White-Aryans) and the Brahmins (The Brown Aryans). Concluded in 185[illegible]. It is the logical develop[illegible]t of the Queen's procla[illegible]on whereby the White[illegible]en assured the Brahmi[illegible]ndo-Europeons) that s[illegible] would not interfere with Hinduism, its Sastras, Castes, Habits, Customs and Vsages. After thirty years of alliance based on such a pact and as a result of the confidence and friendship that sprang therefrom the same Whitemen with a view entrust the administration, which is a pre-request to the continuation of their domination, to the Aryans cleverly designed and devised the Congress and forged it into the Aryans. This was the cause and a necessity for the birth of the Congress.

It was after the foundation of the Congress that the priests became High Court Judges and their kith and kin became Executive Councillors (Ministers).

The Muslims, the Pandiyars and the Nayakars who were kings, Nawabs and Dewans when the White-man came to India at the invitation of the Aryans became Dafadars, Peons, Police Constables and petty Officials. The Nadras became arrack shop contractors. But for the pact of 1856 and the Congress the position of the Dravidians and that of the Aryans might have been radically different and this cannot be denied by any person with average intelligence and experience.

The originator of the Congress in 1885 was not only an Europeon but also a member of the I. C. S. fraternity. He was A. C. Hume Esq., I. C. S. Further the Congress was started only in consultation with and the approval of the then Viceroy Lord Dufferin. In short it was started under Viceregal aus

pices and with the Viceregal blessings.

Those who attended the first Congress in 1885 were almost all Brahmins. Dewan Bahadur Raghunatha Rao, Prof K. Sundararama Iyer, Madura Vakil S. Mani Iyer, P. Ananthacharlu and M. Viraraghavachariar — all of them Brahmins–were those who attended the 1st Congress from our Presidency. The aim of the Congress was at its inception was the perpetuation of the British rule in India and the conversion of the people into loyal subjects. Its aim was neither freedom nor swaraj but only the securiny of some appointments for the Indians.

The aims and objects of the Congress has no doubt undergone a transformation during the Ghandian period. But Mr. Ghandi is absorbed in and preoccupied with such sweet but vague and elusive plans and programmes as Truth, Non-violence, Indo-Muslim Unity and removal of untouchability. He has not addressed himself solely and with singlemined devotion to the task of achieving either Freedom or complete independence. Indeed he said that we were unfit for swaraj and that he would decline independence even if it was granted and that complete independence was a school boy's talk. From Pandit Nehru down to the ordinary patriot of the Ghandian pattern declare even today that the Congress contests elections and proposes to accept office only to prevent the reactionares like the Muslim Leaguers, the Justicites and the Members of Schedule Caste Federation form entering the Legislatures and running the Government of the country.

More over it must be remembered that it was after the conclusion of the pact of of 1856 that the Aryans (Brahmins) travelled to foreign lands and prclaimed to the people that the British Rule was a Godsend and the British King was an incarnation of Lord Vishnu.

If we observe and analyse rationally and impartially the origin of the Congress, its originator its ideals and leaders as well as the persons who control and direct its destinies today it is evident and clear that it, is a fifth-column organisation and the modern 'Ramavatharam' In the destruction and annihilation of the Dravidians, that its Dictater is but 'Vibhishaner' and that its army of Dravidians is composed of 'Sukreevas' and 'Hunumars'. We sincerely solicit our Dravidian 'Patriots' to ponder over these facts and say whether all this is not true.

———

The Third year

——:o:——

WITH THIS ISSUE, 'THE JUSTICITE' enters the third year. We congratulate ourselves on having done some useful service to the peop e of Dravida Nad during the last two years.

Pledged to the liberation of our dear Dravidian homeland, we grudge no labour, we know no rest and we spare no pains. Ever ready to pay the price, we fight the battle of Freedom with our whole soul. So we appeal to the Dravidian Youths to make themselves worthy of the proud privilege and the unique distinction of giving up their all even at the call of their country.

The fundamentals of our policy are categorically stated and clearly understood. We stand for the welfare of the people as a whole, equitable distribution of wealth as against monopolistic capitalism and capitalist exploitation. We shall wage relentless war against everything that goes to entrench anachronistic institutions and tendencies, whether it puts on the clock of Congress authoritarianism or the garb of religion in a country of confirmed traditionists. We stand for social equality, economic Justice and political opportunity for all.

Let us restate here, what we declared on Jannuary 29, 1944:

> "We come out to-day as the sons of the soil. Right from the beginning, the Justice Party, the political platform of the Self-Respect Movement, made it clear that it had a threefold fight to carry on, one against the Brahman, the other against the Bania and the third against the Britisher. It is now our Sacred duty to voice forth the opinion of the dumb millions".

Dravida Nad for Dravidians!

Down with Congress!

.........the so called **'Indian National Congress'**, is neither Indian, nor National, Congress. It is a **Fascist Grand Council**, out for **Caste-Hindu** imperialistic domination all over India.

—JINNAH
(Jan. 18, '46)

UTOPISM

—(O)—

It seems to be an affection of the brain spreading in higher circles after the cessation of the late world-war Bubble schemes are a foot as blackberries, rampant and shuttle-witted and muddle-headed manikins make much of them They bear on the face of them impracticable and dissimulating or decapture tokens. Among the public puffs are lants on lats of lodges for the demobilised, compulsory elementary education to all without the necessary accommodation, additional staff, and pecuniary provision therefor; free midday meal for poor school children and free supply of books and slates for them etc. Our government has already been deeply involved to the extent of thousands of crores to uncle Sam who is trying to step into our land and monopolise our trades and industries. The land holder in India is the patient ass to bear all sorts of burdens, in the long run, in addition to the year by year increase in taxation. The Congress wallah is telling the Britisher to Quit India and keep his word lest there be hubbub and commotion despite the Gandhian timal spiritual assuagements administered during his triumphant Indian tours. Messers Neru and company are in the tiptoe expection of Brahmin swaraj very shortly i.e. within a few months, in may at the latest. The Parliamentary deputation is touring India in two or three bands and holding interviews with the reputed leaders who are heckling them and visting out of the way villages that have no smack of politics. The twelve members, mostly connected with the Labour Party in England, is feeding the innocent multitude with hopes of grant of freedom, social, religious, economic and political, exceeding the promises made by them to their Premier not to give out anything of their own but take in whatever they can gather from them. The hard nut to crack in the coming future is to find hard labourers to work in the field against the Sun, rain and wind, and to open new courts in every nook and corner of India to combat ever fresh legal quibbles and ever-multiplying suits and plaints concurrent with the advancing tide washing out illiteracy everywhere. But India has, despite its central situation, ancient learning, and power of feeding the world, no place whatsoever among the fiftyone world-races forming a world league for world-peace and happiness. What a pity! Pakistan, Hindusthan (Congressthan) and Dravidasthan must be unified. By whom and when are questions still hanging in the air. According to the Congress dictum, the aliens to this land must quit in the order of their occupation before the indigenous Dravidians of high culture, character and civilisation resume the rains of government of their own country long over due.

JIVA AND ISWAR ARE CREATURES OF IDLE THOUGHT

—:0:—

This world is created of two things: The Animate and The Inanimate. Other than these two, nothing exists. For the ignoramuses who could not even realise this fundamental, and yet simple phenomenon, the pandits or the so-called learned have manipulated a way out.

"The basis for the universal animate is Iswar. The basis for the individual animate is Jiva. All living things are the offspring of Iswar For His offspring, Iswar has created the world with all things—things, material and spiritual. For the benefit and betterment of the universal family of Iswar, the living things work in mutual co-operation and rhythmic patterns. On those who work this way, Iswar will bestow happiness, and on those who work for their individual self, Iswar will let-lose unhappiness and Hell." That is the way out.

Gradually, the position of this metamorphosed Jiva and Iswar became ridiculous, because the so-called contrivance for the ignorant has become the established Truth.

The second creation has side tracked the Original, and selfish people began to create Gods at their will and as it suits their convenience. These were let into the world, and the world was inundated by these innumerable Gods—Gods of the wind, Gods of rain, Gods of water, Gods of fire, Gods of Earth, Gods of the sky, the stone-Gods, the Hill-Gods, the Metal-Gods. the Bull Gods and the like. What a galaxy of phantastic creations of selfishness! Every imaginable trash claimed the dignity of a God; and worship followed by the ignorant public. And what a scandal! —the dead also began to cherish the nasty desire to appear as apparitions and tease their living and beloved relatives; and Lo!, they were raised to the celebrated

pedastal of Gods.

The growth of Gods transcends the growth of muchrooms; and perhaps, they number equally, if not more than the people themselves. These Gods claim separate worlds as their abodes: they reside in beautiful and palacial buildings.

Some are bachelors, some are married and have dolefuls of children Monogamy was not the accepted canon of their married life, perhaps, polyandry seems forbidden!

Their celestial abodes were changed by astute selfishness in to the mosquito-striken terrestrial buidings. Temples were built with pomp and pageantry, and the fake-idols replaced the originals Man for every marriage takes a new wife, but God renews his marriage celebrations every year with his old wife, and what a fun he takes in that! Even consummation ceremony is consummately celebrated!

The ignorant public rejoice in these vulgarities. But, who is benefited by these things? Intelligent and selfish people find this as their fertile medium of exploitation and cheat. The people are made to offer their valuables to these Tin-Gods. After all, Gods have become means of exploitation; and that is the state to which man has degraded himself and his creation, the God That is for the Gods.

Now to the living beings. Some say that there is only one Jiva in one body, some maintain that there are multiple Jivas in a body and others, that only one soul—the Universal soul—exists in all the bodies. These describe Jiva as of the size of an atom or the thumb or body or universe. Sundry are the difinitions! And seldom are we at the Truth.

Selfishness has even gone to the extent of attributing Punya and Papa to Jiva and then exalt or condemn it to Heaven or Hell.

If Jiva and Iswar exist, why so many variegated forms? Which is true and which false?

All these selfish-mongers open some books and show them unto us as authority, as revelations of God. They tell us to believe that these books are works of Eternal knowledge and indisputably written by God Himself. But, when they put this dabbling before us, they do not possess all the knowledge they are supposed to have. They forget, and they take it for granted that we also should forget, that their adumbrations of God do not permit him to write or to speak. And they also forget the fundamental concept of Vedanta, that if He writes, He is of a place, of a Shape and all that. If this were to be put to them, they dub us atheists. That is their way—the way of selfishness.

But, the plain truth of the matter is that those books of authority and ancient lore were written by themselves or their kind in their ancestors, and of like motivation.

Don't believe the fictional authorities, and the so called sastras and be deceived. Be it understood that the concepts of Jiva and Iswar are simply not Eternal or Immutable, but the creations of individual selfishness as means of exploitation. The basis of the world is neither Jiva nor Iswar; but the animate and the inanimate. Jiva and Iswar are merely creatures of the idle speculation—the subtle innovations of selfishmongers.

RATIONALISM AS A SOCIAL FORCE

———)O(———

(R. Roberts)

No one wishes to exaggerate the distance separating the intellectual classes from the multitude rejoicing in its orthodoxy. Indeed, the whole notion of class distinction, intellectal or other, is abhorrent to democratic ideals. But, broadly speaking, the 'intellectuals" throughout the Western world have broken away from Christianity. They sit loosely to its whole scheme of life, and, when pushed, will retort on the complacent religionists that they too do not observe the precepts of Christ, or, rather, those attributed to him. They do not "resist evil" in the sense of "turning the other cheek to the smiter." They accept interest on loaned money, and, when invested in approved securities, habitually live upon the Jesus-forbidden interest. The whole modern world is built upon the rejection of the Sermon on the Mount as a guide in life today. The Rationalist, too, accepts interest and engages in war when, as in these last disastrous years, he has been compelled to do so in defence of his type of civilization. But there is this difference. The Rationalist does not accept the Sermon on the Mount as his map of life; the orthodox religionist does. Living daily in open violation of some of the plainest precepts attributed to Jesus, he yet loudly protests that this rejected Jesus is his Saviour. This is the one root of the almost universal insincerty in the religious life. People

who are honourable and upright in all other relationships of society become in their religion insincere. Their religion is the worst part of otherwise honourable and useful lives.

But even now these detached intellectuals are, as ev r and always, a small minority. The millions are on the side of the crudities. The thology of Wales and that of Ulster show crious similarities of unreason. The great industrial city in which I live has only one place of worship well filled. But every Sunday night this Eastbrook Hall is filled to overflowing. And that the readers may realize that Rationalism still has spade work to do, let me give them a sample of the hymns sung at this most crowded place of worship in this city. This is the refrain to one of the sanguinary hymns sung by this congregation of 3,000 people:—

Are you washed in
the blood,
In the soul cleansi g
blood of the Lamb?

Now, I am not going to insult the intelligence of my readers by arguing against this sort of thing. It is not merely silly—it is disgusting. But I am faced with the arrestin fact that, after half a century of national education, this is the stuff that alone fills places where the fare is less plenteously sprinkled with blood, the pews are comparatively empty.

There are those who think that these absurdities will die if they are merely left alone. But they have been "dying" these fifty years to my knowledge, and yet, strange as it may seem to the "intellectuals," they are the only things that fill places of worship. These Methodist Mission Halls are now to be found in many large towns, and in all parts of the country. They seem to me a sort of ecclesiastical portent. They are not ordinary Methodist chapels, nor do they, as I understand, from part of the usual Methodist circuit work. They are responsible to conferences alone, and are purely self-governing. But, intellectually, they are a portent in that they provide the real hot stuff, and, as their crowded, "tip-up," cushioned chairs show, it is this which fetches the multitude as nothing else in this kind does. Nor is its attractive power limited to the man in the street. The Bishop of Oxford is not an ignoramus. But the blood, the atonement, the cross, the resurrection, the ascension, are part of his intellectual equipment. If not, why is he a bishop?

But is this brimstone and blood diet the only far provided in these popular Methodist halls? By no means Their enterprising and, to a great extent, autocratic leaders are men of wide democratic sympathies, ardent social reformers, abreast of the people's desires, and uncompromising, outspoken enemies of drinking, gambling, horse-racing, and all kinds of sexual vice. On these matters they speak plain English. Nor do they spend all their energies in denunciation. Every night in the week almost every room in the institution is occupied with workers, not necessarily members of the society, engaged in some form of religious or social activity. There are debating societies, cluds for chess, draughts, dominoes, rooms for reading, writing, and quite conversation; all sorts of conveniences for young people to keep them off the streets. The leader has a staff of "sisters" to help him on the more delicate side of woman's work, and these visit all homes connected with the institution. It is no mere "mushy" philanthropy. The leader is a business man, with his office in the building and his private secretary.

Now, I have ventured on this excursion into enemy country with a distinctly Rationalist purpose in view. These men, it will have been seen by readers who have followed me, are socializing religion. I want to ask my brother Rationalists, Can we not socialize Rationalism? I do not mean we should preach socialism, labourism, or trade unionism; and I hope none of my readees will impute to me any such lunacy. But can we not show that Rationalism feels some real concern in and care for the needs of the common people? I know well that, in their private capacity, Rationalists are as readily helpful in all serviceable helpfulness as any other class of people in the community. But what , of Rationalism as a social force among men, women, and children? Do people realize the Rationalism, in its corporate capacity, fires its adherent with an "enthusiasm of humanity"? Surely all attacks on social evils are the more likely to be enduringly useful according as they are permeated and directed by the rational spirit. Emotional philanthropy is never a safe guide in social reform.

(To be continued)
("Literary Guide")

Edited, Printed, and Published by N. Karivaradaswamy at the Tamlian Press 42 Cutchery street, Erode.